Faith, Love and Joy in an Unseen Savior—I Peter.

There are many who now pass censure upon those who lived in the days of our Savior upon the earth, heard the words of love and witnessed the miracles of His power; yet did not receive His doctrine nor believe in Him. They think, could they see Him personally, witness by *sight* the deeds of love, and hear Him speak as man cannot, they would receive Him as their Saviour.

This is barely possible. The natural heart is at enmity with God. The excuse would have gone forth, "This is an untried doctrine." Hence we have in addition to a faithful record—Luke 1:2—of what Jesus taught and did, the effects upon nations, communities and persons. It is a tried religion in the fullest sense to us. Nations tower in the domain of civilization in proportion as their people cherish the principles of Christianity. Communities are inviting to the restless pilgrim seeking an abiding place beneath the skies for himself and family just as their churches are numbered and sustained. If they swing wide open their hearts, let their faith in Christ be made perfect by works, beautify their scenery with church spires, fill the Lord's day morn with the "chiming of the bells" and respond to their earnest summons to worship in spirit and truth. Need I tell you that the best of earth abides here? Ages past unite in concert with the present and cry aloud to earth's remotest bounds, *Amen.*

The person to whom Peter wrote had not been favored, as was Peter, with a personal view of their Lord; but yet they believed as firmly, loved Him as fervently and rejoiced as heartily as those eye and ear witnesses of His earthly sojourn in the flesh, to redeem souls from the thraldom of sin and our bodies from the power of the grave.

Faith, love, and joy, are three distinctive Christian traits, and are as inseparable in genuine piety, as spirit, soul and body in physical life.

Faith in an unseen Savior, means believing on on Him, more than a mere assent of the mind. It means a trusting of the heart for pardon, grace and every needful blessing to fill the soul with hope and joy. There are none perhaps who read this essay but believe there were such a person as Christ upon the earth, History corroborates His Biblical biography, and, further, many admire the beauty and power of His life, yet do not realize that it is a life of power for us to appropriate. Just as soon as the soul will apprehend the life of Jesus sacrificed, that its cords may be touched by the warm blood of the Redeemer, then, and not until then, will its cry be heard: "Who shall separate us from the love of Christ?"

We all are assured of our mortality: sojourners as all our fathers were. Our Savior, like many of our fathers, we see not, because as He said, "I go hence and ye shall see me no more." They are gone! Do we doubt their once earlhty existence? Do we not love them nevertheless? Yea, our love for them leads us to rejoice with joy unspeakable and full of glory under the promise, "I go to prepare a place for you."

When we once have a realizing view of home where friends have gone to abide eternally, what rapture in looking upward. Although the cloud of time intervenes between that fair city and our souls, yet like the saints of old that longed for the blessed advent, they can be elevated to the realm of gladness. Though they see Him not they have the evidence within them, the assurance about them of His power to save. For Him hath God exalted to be a Prince and a Savior, to give repentance to Israel and remission of sin. Acts, 5. 31. The faith and love of many a despondent Christian has been enkindled anew as he joined to sing:

> The Lord of life and glory crowned,
> On heaven's exalted throne,
> Forgets not those for whom on earth
> He heaved his dying groan."

Have you not trusted an unseen friend of whom you have received favors? Then why not trust your unseen Savior? He said to the doubting Thomas, "Because thou hast seen thou hast believed. Blessed are they who have not seen and yet believe."

I now remember that part of His intercessory prayer "Neither pray I for these alone but them also which believe on me through their word." You see He gives us something to see believe and rejoice in.—"*Their Word.*" That blessed book upon which the best souls of earth pillowed their hearts and breathed out their lives. When I think of what is written of Him for me to believe, the ecstatic emotions swell within me until I cry, "Whom having not seen I love," and rejoice to know that by and by we shall see him face to face.

"Beloved now are we the Sons of God, and it doth not yet appear what we shall be; but when He shall appear we shall be like Him for we shall see Him as He is." We walk by faith now, but it is a faith based upon eternal evidence. Let memory go back along your life-journey and recount the blessings and mercies from this unseen Savior. Then you will learn why the hymn of our pilgrim fathers never has grown old;

> "Come thou fount of every blessing
> Tune my heart to sing thy praise."

Do you marvel that Paul says, "I beseech you brother by the mercies of God that ye present your bodies," etc. "By the mercies of God." How infinite in number?

There are many more reasons for us to be good Christians, love Jesus, rejoice together on our way to Heaven and die happy, than we can assign for being or doing anything else. Lord help us to be drawn closer to Thee as the flight of time carries nearer the grave.

R. F. MALLOT.

New Paris, Ind., 4–7–'86

D. C. Moomaw Criticised.

Our attention has been called to an article in the "*Gospel Messenger*," under the heading of jottings and dottings, written by D. C. Moomaw, of Va., on which, as usual, his subject is the Progressives. Every once and a while we see some of the same "stuff." At first we thought it unworthy of notice, and perhaps it would be best to pay no attention to it at all, as,

"A *poisoned* arrow cannot wound."

A concience pure and clear."

But in the words of his father (B. L. M.) "Endurance has almost ceased to be a virtue." So we have concluded to make a few remarks, which we will *try* to do in a Christian spirit, and will confine ourselves *at least* strictly to *truth.*

In the first place we are a little surprised at the "*Gospel Messenger*," for publishing articles breathing so much malice and hatred, as its name, Gospel Messenger, indicates Peace on earth, good will to men. Messenger means "One who carries an errand or delivers a message." Our thoughts are carried back to the Gospel Messenger sent to the Shepherds: "Fear not for behold I bring you tidings of great joy." "Glory to God in the highest, and on earth peace, good will toward men." We are a little surprised, we repeat, at the *Gospel Messenger*, for publishing such articles that are calculated to stir up strife, using D. C. M's. own words, (for right here they seem applicable to himself) and "bring disruption of cherished association, the sundering of Christian ties," and loss of confidence too may we say to gratify his desire for the will-o'-the-wisp, Notority or Publicity, and we think if the *Gospel Messenger* knew D. C. M. as well as those who know him best, it would be very careful how it risks the reputation of its good Title by publishing articles written, it seems to us, for the sole purpose of Publicity or Distinction. Many years ago, before the sacred appellation of minister was conferred upon him, he said to a friend "I wouldn't want to be a preacher unless I could distinguish myself," which he has certainly done in some respects at least; for instance, politics; for he is a politician as well as a preacher, as the public newspapers of Roanoke Co., Va., can abundanly testify, even so far as to bring the severest censure on his conduct as a minister of the Gospel of Christ. We feel like quoting part of his own words: "How will nineteenth century Conservatism bear the test of Annual Meeting decision concerning voting and engaging in political discussions? We will quote a paragraph from "Consistency, an article in "*Gospel Visitor*", July, 1866, written by C. D. M's. honored father, which will do us all good to read.

"We are also commanded to pray for civil rulers, but Christians *will not* (italics mine) strive or electioneer by making stump speeches or *otherwise* (italics mine) but simply in the exercise of the use of the means, leave the result with the Lord. This is consistency in the gospel sense."

We would like to ask D. C. if he has forgotten his admonition in "Seraph." I quote from memory; I *believe* these were his words: "Brethren, don't dabble in politics, and the dirty things of the day." If he *has*, we would like to stir up his pure mind by way of remembrance. "Thou art the man," and add an old adage or two: "They who live in glass houses should never throw stones." "Physician heal thyself." We would also call D. C. M's attention to Romans 2:3, and 17:24.

This much we are thankful for, that D. C. M. will not, in the last great day, be our judge. We would say to him in the words of the Bible: "who art thou that judgest another man's servant? To his own Master he standeth or falleth; yea he shall be holden up, for God is able to make him stand."

As regards the Brethren, (Progressives as he is pleased to call us) we do not claim perfection, but by the Grace of God we desire to "press toward the mark for the prize of the high calling of God in Christ Jesus," that we may be found in him, not having our own righteousness which is of the law, but that which is through faith of Christ, the righteousness which is of God by faith.

N. E. NININGER.

Cloverdale, Va.

MARRIED.

ZIEGLER-DETWEILER.—In the Ridgly congregation, Ridgly, Caroline Co., Md., Dec. 6, 1885, by the undersigned, at his residence, friend Eno. Ziegler, from Ohio, and Martha Detweiler of Caroline Co., Md.

C. H. IMLER.

WATSON-FIRESTONE,—Eld. M. D. Watson of the Brethren Church and Mrs. Cathrine Firestone, by parson A. Richards, on March 30 th. 1886, all of Ft. Scott Kansas. May peace and joy attend them through life is the wish of all connection and friends

OBITUARY.

DEETER.—At his home in Miami county, Ohio, on April 3rd 1886, Michael Deeter, aged 65 years, 2 months and 3 days. He leaves a widow and nine children, five of whom are married. The deceased was a minister in the Brethren Church, and at the time he was taken in his last sickness had made up his mind to devote more of his time and means to the upbuilding of Zion. Although he did not live to put his long-cherished plans into operation, we have the satisfaction of knowing his heart was wholly in the cause. May God bless the widow and the fatherless.

EDWARD MASON.

ABRAHAM.—In the George's Creek congregation, Fayette county, Pa., April 1, 1886, of paralysis, Bro. Thomas Abraham, in the 74th year of his age. He leaves a wife and two children to mourn his loss. We hope their loss is his gain, as he was willing to go and be with the Lord. Funeral services by the writer and Rev. Baily, from the 15th of 1 Corinthians.

J. D. GANS

KING.—On Monday morning the 22nd of March, Christian King departed this life at his residence near Salemville, Pa., after a short but severe illness from Strangulated Hernia, aged 77 years, 4 months, and 3 days.

Christian King was born near Sherleysburg, in Huntingdon Co., Pa. In 1835 he connected himself to the S. D. B. church, of which his wife was a member; in 1841 he was ordained to the ministry. He soon developed great ability, in this calling, laboring zealously both at home and abroad, throughout the various branches of the church, that he became noted and known throughout the land as Elder King. From the time of his connection with the church he strenuously exemplified his faith in his Saviour by daily practice, as well as preaching. In the duties of his ministry his own personal interest or comfort was waived, even within the last year traveling the whole night to attend funeral calls. In his zeal to maintain the Sabbath of the fourth command, and the doctrine of *final restoration* he met with great opposition and frequent controversy. This often gave rise to unfriendly feelings throughout his arduous and zealous life. But since the morning of the announcement of his sudden death, friend and foe, saint and sinner, old and young, all endeavor to call forth some kind act or word from Eld. King, and give it as evidence of their friendly feelings for him.

D. C. L.

MAPHIS.—Sister Lucy Maphis died on the 8th of Feb, 1886, aged 60 years, 5 months and 20 days. She was a consistent member of the church, firm in the faith which she embraced about 37 years past. The Christian army has lost a faithful warrior from its ranks, which she filled with zealous fortitude, never swerving from duty. Being thoroughly indoctrinated in the teaching of Christ and under the converting power of the Holy Spirit, she recognized all as "Brethren," who accepted the will of our Heavenly Father and walked therein. Oh, how sad it will be should the writer live to visit the old homestead and find the vacant chair of our genial and generous sister; but then we will remember she has crossed the lone river to join those who rest from their labors. Children, you do not weep because you believe she is at rest, but that you will see her no more in this life. May her good examples be a lasting pattern for your course in life.

E. B. SHAVER.

God had one Son on earth without sin, but never one without suffering.—AUGUSTINE.

Even a liar tells a hundred truths to one lie. He has to, to make the lie good for anything.

There is no better answer than this: I know not. I saw not. That which thou sowest, that also shalt thou reap.